

Robert
THE
Pharisee and Publican and
OR,
The Blind Zeal of a HIGH-CHURCH-MAN;
AND THE
Sacrilegious Profanity of a PUBLICAN.

REPRESENTING
The detestable NATURE of PERSECUTION,
AND THE
Complicated GUILT of PERSECUTORS.

ALSO,
The horrid PROFANATION of the SABBATH,
At BROAD-MAYNE, DORSET, OCT. 1, 1775,

By Two Malignant PERSECUTORS, residing there,

Known by the NAMES of

MR. PEIRCE AND THRESHER.

In a LETTER to each of these GENTLEMEN,

By T. MOLLAND, STUDENT of DIVINITY,

From the Rt. Hon. the Countess of Huntingdon's College.

For the time will come, when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears.
2 Tim. iv. 3.

All that will live godly in Christ Jesus, shall suffer persecution. 2 Tim. iii. 12.
He ordaineth his arrows against the persecutors. Psal. vii. 13.

He shall fly from the iron weapon, and the bow of steel shall strike him through. Job xx. 24.

By T. MOLLAND, given away at the College.

Joseph Bythenood

His Book

Joseph Bythenood

his Book



P R E F A C E

TO THE

R E A D E R.

IT is highly probable, some who may meet with this Pamphlet, may be greatly astonished to find me in paper again, and be ready to give me the appellation of a wrangler, and so in a fury cast away the Pamphlet. To such I would say, Read it through; and I presume you'll be of another mind. I confess I as little expected, as desired it; and as little desired, as expected it. And had it not been for the glory of God, for the comfort of persecuted Christians, and with a little hope of convincing some malignant persecutors of the evil of their sin, (not to mention the earnest solicitations of several eminent Christians) I should not have attempted it. I am conscious of my inability to do it, as it ought to be done. But I know that God, to whom I am accountable for my speaking, and writing, will not respect it according to its excellency or embellishments, but according to the purity of my motive, and sincerity of the attempt, 2 Cor. viii. 12. therefore if thou art an eagle-eyed person, as thou wilt see many deficiencies and improprieties (for I see them myself) so I hope you will make allowance for the hurry in which it was written, (as the appear-

ance of it will manifest;) all my comfort is, thou wilt find the truth, and nothing but the truth, in the particulars declared. If thou art a persecutor, a calumniator, or a hater of those who walk in the way of strict piety, and godliness, here thou wilt see thy sin, and its aggravation: take it to thyself; 'tis thy own as much as the persons to whom it is directed, (except a few aggravating circumstances) if thou dost not persecute outwardly (for shame) dost thou smite the servants of God with thy tongue, Jer. xviii. 18. if thou dost, desist O man; if not God will smite thee! If thou art a persecuted Christian, take courage; if thou sufferest with Christ, thou shalt be glorified with him. Rom. viii. 17. no weapon formed against thee shall prosper, and every tongue that riseth up in judgment against thee, will the Lord condemn.

Look to thy once suffering Jesus: view the once despised, persecuted throng in their glory! Rev. vii. 14. and bless God thou art called to go to heaven in their steps. Studiously avoid every just occasion of offence to the wicked; and by following thy dear Redeemer, and treading in the footsteps of the flock, Cant. i. 8. endeavour, as much as in thee lieth, to put to silence the ignorance of foolish men. 1 Pet. ii. 15. and always consider, it is through much tribulation you must enter the kingdom of heaven, and soon thou shalt be in thy Father's house, where earth, nor hell shall never more molest! where thou shalt no more be pointed at as thou goest along the street, no more derided, persecuted, and contemned; but shalt see thy Father, and God, in the heavenly mansions of bliss, and be for ever clasped in the arms of thy dear Christ; in the mean time, for thy comfort, consider John xv. 18, 19.

The

P R E F A C E.

The souls that would to Jesus press,
Must fix this firm and sure;
That tribulation, more or less,
They must and shall endure.

But let not all this terrify,
Pursue the narrow path,
Look to the road with steadfast eye,
Fight the good fight of faith,

Though we are feeble, Christ is strong,
His promises are true;
We shall be conqu'rors all, 'ere long,
And more than conqu'rors too.

Rom. viii. 37.

Here poor oppressed soul, thou mayest see the inconsistencies of these ignorant zealots; and so be invigorated to go on the good old way.

But reader, art thou a cold, barren professor? if so, I know being of Gallio's temper, thou carest for none of these things; truth may sink or swim for thee; thou art ready to say, what occasion is there for so much ado? What occasion, good God! what stupidity is here! O accursed neutrality in the cause of Christ! St. Paul says, 'tis good to be zealously affected in a good cause; is not Christ's cause the best of causes? and is it not the duty of every Christian (more so every minister) to contend, earnestly contend for the faith once delivered to the saints, Jude ver. 3. and now (in this instance) doth not truth fail, and lie in the street upon her back, Isa. lix. 14, 15. and will you not lend a hand to help her up? What, have you no sympathy with Christ, in his weak members, and oppressed truth? If our venerable ancestors had been so indifferent, where had we been at this time? But you don't like to espouse the cause of Jesus, because
of

of the reproach of the cross; if you can't bear a scoff, a banter, or a laugh for Christ, 'tis not likely you would endure the flames for him, if those days should return: Don't you see Cain's sons going up and down the country, with their father's club in their hands, tinged with the blood of his brother Abel? 1 John iii. 12. Gal. iv. 29. and is this a time for sloth, and indifference? are not satan's servants busy? and shall we be idle? are they not zealous for his cause? (which yet is a bad one, and they will have nothing but death, Eternal Death! for their labour, Rom. vi. 23.) and shall we be perfunctory, and careless about the cause of God. Mark viii. 38. read, and tremble! Well, whatever is thy mind, I must tell thee, that I have given up my name, and (I trust) my heart, to Christ several years ago; and with them the friendship of the world too; because it is enmity with God, James iv. 4. and I never expect a truce with the wicked world more: Often times I cry out, 'Wo is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth, Jer. xv. 10. But I at times find Christ, and his Cross, two good companions, a lovely pair indeed! and then I cry out, Welcome, welcome, shame, reproach, contempt, calumny, and all base aspersions, for the sake of a precious! precious Christ: Nay, 'tis ten thousand times preferable to the honours and pleasure of sin, Heb. xi. 25, 26. May this be thy experience, reader, then thou wilt contend for Jesus; nay, resist unto blood for truth; thus thou wilt live for, and die in Jesus, and so arise to the resurrection of the just.

That it may be thy happy lot, is the prayer of thy servant in Christ,

THOMAS MOLLAND.



A N

E P I S T L E

T O

Mr. PEIRCE, of Broad-Mayne.

S I R,

WAS I not convinced that silence would be highly criminal, and that the profane irreligious party would be hardened thereby; and had I not some hopes that your own eyes might be a little opened, to see your sin, and the aggravation thereof in countenancing the abominable transactions of the last sabbath, I should not trouble myself, nor you, with this letter. 'Tis a difficult thing, I know, to teach and not disgust, to convince a man of his error, and not exasperate his mind: this I shall aim at, and any thing that you may find harsh, or that you may think favours of malevolence, I hope you will put another construction on; for I assure you, I pity, heartily pity your person, while (in this instance) my very soul abhors your practice. The great Apostle of the Gentles, informing Timothy of the perilous times in the last days, in order to strengthen his hands, and encourage his heart, to endure afflictions as a good soldier of Jesus Christ, gives him an example of sufferings in himself, and lest some through ignorance should think that persecution, and suffering for the gospel, is peculiar to Apostles and Martyrs, he subjoins,

subjoins, 2 Tim. iii. 12. Yea, and all that will live godly in Christ Jesus, shall suffer persecution: Take notice, fir, of the indefinite particle, ALL, not some more eminent Christians who distinguish themselves in a singular manner for GOD; who are more valiant for the truth, who have more than ordinary concern for the honour of the LORD of Hosts, who dare boldly to oppose the torrent of sin, and ungodliness; but individually all, and every one, that is born of the spirit of GOD. John iii. 6. that is made a new creature in Christ Jesus. 2 Cor. v. 17. that is engrafted into Christ the living vine. John xv. 1. he lives godly, and lives godly in Christ Jesus, in him by a genuine faith; for then, and then only when a man is united to Christ, can he bring forth fruit unto GOD. Rom. vii. 4. John xv. 4. Now, fir, this text bears hard against you; it positively declares, that all the disciples of Christ, of whatever name or denomination, drink of the same cup with their Master, viz. the cup of sufferings. The true servants of Christ, the Holy Ghost avers, shall meet with persecution.-- But, fir, you are not persecuted; but on the contrary you are a persecutor, ergo, therefore you have not the distinguishing characteristic of one that lives a godly life in Christ Jesus: This text is directly against you. I would to GOD you would meditate on it before it be too late. Consider, for GOD's sake consider, fir, what you are doing; you are advanced in years, for I am informed you are near threescore years and ten, and so art just arrived to the summit of the days of the years of man. Psal. xc. 10. What a dreadful condition! what a horrid plight! will you soon be in, except you repent, and wash away your crimson sins in the blood of the Lamb. Can you, O! can you think of lying down in your grave, full of days and full of sin, your bones being replete with the sins of your

your youth, Job xx. 11. and the complicated, aggravated crimes of manhood, and more detestable provocations of old age: Be assured, sir, that the scripture gives no account of ever a persecutor being sayed, (as such) it every where holds it forth, as a sin most odious in the sight of God, 2 Chron. xxx. 15, 16. And the LORD GOD of their fathers sent to them, by his messengers rising up betimes, and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets; and what followed? O! terrible, until the wrath of the Lord arose against his people, till there was no remedy, or, as 'tis in the original, till there was no healing, the arrows of God's wrath, and ireful displeasure so sunk into their very souls, till there was no restoration; for the instruments of death are prepared, and the arrows of wrath are ordained for the persecutors, Psal. vii. 13. they that are for ruining God's servants, are not far from ruin themselves, persecution is the measure filling sin, Luke xiii. 34, 35. know you not, sir, that 'tis a sin of that enormous size, malignant and detestable nature, that it grieves the spirit of God, and is near allied to the unpardonable sin against the Holy Ghost: Behold, your house is left unto you desolate, says Christ to the persecuting Jews, Matt. xxiii. 38. a few days before he had been weeping over them, saying, if thou hadst known, even thou, at least the things that belong unto thy peace, but now they are hid from thy eyes, Luke xix. 41, 42. Is not persecution blasphemy? and are not persecutors blasphemers? did not Saint Paul account himself so while he was unconverted, while persecuting the church, and wasting it? Hear what himself says: I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry, who before was a blasphemer,

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blasphemer, and a persecutor, and injurious, 1. Tim. i. 12, 13. is it not a very fighting against God? Opposing Christ in his members and oppressed truth? Saul, Saul, why persecutest thou me? Who art thou, Lord? I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks, Acts ix. 4, 5. thou wilt only hurt thyself, desist man, be not so mad, can the stubble contend with devouring flames, who would set the briers and thorns against me in battle? I would go through them, I would burn them together, Isa. xxvii. 4. therefore wo unto him that striveth with his maker, Isa. xlv. 9.

Thus, sir, having considered the nature, the ugly nature, of the sin of persecution in general, in as succinct, and brief a manner as possible, and described some of its baleful properties, as 'tis an opposing God, fighting against Christ, blaspheming the truth, and near allied to the sin against the Holy Ghost; as is notorious, if you read Matt. xii. 24. and downward to verse 32, where you will find the Pharisees beginning to persecute Christ, and he reads their doom; and then read Matt. xxv. 40. where you will see, what oneness there is between Christ and his people, in as much as you have done it unto one of the least of these my brethren, ye have done it unto me, in reading of which, if you have any ingenuity in you, if you are not past feeling, I think you must find some emotions of sorrow. I say, having thus hinted the nature of this God provoking sin, we will now shew how it is aggravated in you; and this will glaringly appear, if we consider your profession, your influence, your age, and the time when you connived at it, (not to say you was the sole cause of it.) First, it receives horrible aggravation, if we consider your profession! You profess yourself a member of our established church; not only do you profess, but I'm informed you strictly adhere to

to it; you attend constantly on her ordinances, you are not like too, too many of her irreligious adherents, who hardly go to church four times in the year; but you fill your place with your constant presence as her opportunities occur; so far 'tis very laudable. And let me tell you, did you imbibe the true spirit of the church, in most of her articles, and homilies, as you contend for the external form, you would have cut off all occasion for me to tell you, that 'twas your zealous contending for the form, whilst you neglect the power of the church: your tithing mint, anise, and cumming, and leaping over judgment, mercy, faith, and the love of God! and man, (ever indissoluble) I say, 'twas this that made me give you, (in the title-page) the ostentatious appellation of a Pharisee; who you know were superstitiously attached to rites, and ceremonies; prayed often, fasted twice in the week, and yet were as malicious against Christ as any, yea more than any others in their day. I don't know but they were every way as inveterate as Mr. Peirce against the truth, notwithstanding their multiplicity of forms, and innovations; saving, I don't remember reading of their persecuting on the sabbath day, (especially at the solemn hour of divine service) as was the case at Mayne: however, they were so abominable in their proceedings, that the blessed Jesus told them, they were filling up the measure of their fathers sin, especially in the particular of persecution: and seeing they pretended to abominate the bloody actions of their ancestors, by building, and garnishing the tombs of the martyred Prophets; and yet at the same time, were opposing him the great Prophet of the church, and his Disciples: He assures them they were a venomous race, a generation of vipers, and that dying in their condition they could not escape the damnation of hell, Matt. xxiii. 29---33.

Take heed then, fir, lest your zeal in crying up the church, the church, (as the Jews did the temple, the temple) should be as defective as their's, on whom Christ denounces this tremendous! judgment; and so you become a participant of their awful! doom. Now as you go constantly to church, you cannot but remember these words in the litany; after the minister hath prayed to the Lord, to have mercy on all men, he proceeds to importune the Lord for mercy, and forgiveness for enemies, persecutors, and slanderers, and that God would turn their hearts. How very often, fir, have you in a responsive way replied, with all the seeming gravity imaginable, "We beseech thee to hear us good Lord?" How frequently have you in one of the collects, pharisaically prayed, (for so really the event proves, by your fierce persecuting spirit) that "God the creator, and preserver of all mankind, would regard all sorts and conditions of men, that he would make his ways known unto them, and his saving health unto all nations?" This indeed is the genuine cry of a real christian, but you have used it as a hypocrite; here the christian, the real christian, prays for the illumination of mankind; you have either used the words in this sense, or you have not, if you have not, you have been praying without any meaning, or mocking God with lip service only; if you have, how is it that you can't bear with them (supposing they are wrong) and that you don't second your prayers, with christian instructions, labouring to inform the ignorant rather than so violently persecute them? a practice always detested by true protestants. In the collect for saint Stephen's day, how sincerely do you pray (or rather ought so to do) for christian fortitude, and constancy under sufferings, for the testimony of the truth? And that you may "learn to bless, and love your persecutors, by the example of the

the proto-martyr Stephen." Now I can assure you, sir, I do heartily adopt these words, and use them while I write, in an ejaculatory way for yourself, and the malicious clan in Broad-Mayne. Yet give me leave to observe how abhorrent, or inconsistent you are with yourself, in that you pray for your persecutors, (who are not persecuted), and immediately commence persecutor yourself. Suppose, the preceding sabbath to your commencement so furious a persecutor, a Jew, Turk, Mahometan, or an infidel had happened to come into your church whilst you was putting up one, or more of the afore-mentioned petitions, and had heard you thus praying (with seeming seriousness correspondent to the importance of the matter) and suppose either of these persons had seen you removed (last Lord's day) a few yards from that place, where you so solemnly prayed the afore-going sabbath, reclining on the wall of the church-yard, standing on the consecrated ground (if there is any more virtue in it for that) where your relicts must soon be deposited, seeing you flouting, mocking, and deriding; and hearing you bantering, scoffing, and stimulating an ungodly rabble, to persecute a company of people, who had been hearing the word of God preached, according to the sacred oracles; now if either of these persons had been a spectator, would he not have condemned you, for an unheard-of hypocrite? Would it not have offended, justly offended the Jew, and confirmed him in his prejudices against Christ, and the christian religion? Would he not have been ready to say, I thought him an impostor, and so I find him, by his religious votaries; I'll have none of him, but will cleave to my judaism? Would not the Turk or Mahometan have been ready to advert to, and take up the repartee, or sharp reply of one of their princes? who, when the Christians had broke league with him, retorted with derision, and said,

" O Jesus,

“ O Jesus, are these thy followers?” Would he not have said in the language of scoffers, what is your beloved, more than another beloved, that you charge us so? Cant. v. 9. what is Jesus of Nazareth, more than Mahomet? Avaunt ye hypocrites I'll adhere to Turkism. Would not the Pagan, or infidel have said, what is the God of the Christians, more than our Gods? We adhere to, and don't change our Gods, so says the Holy Ghost. Hath a nation changed their Gods, which are yet no Gods? But they have changed their pretended glory (might the Pagan say,) for a thing of nought, yea worse than nought. Be astonished! O ye Heavens at this, and be horribly afraid! Jer. ii. 11, 12. In a word, did you not tarnish your profession, disown your church, reproach your minister, (as tho' he did not inculcate the heinousness of the sin of persecution) harden the ungodly in their sins, and corroborate the deists and atheists, in their destructive tenets, by your practice on that sabbath; and in all gave an occasion to all sorts of sinners, to blaspheme the name of God, and our glorious IMMANUEL. Rom. ii. 24. This shall serve (for I could carry it into a small volume) for the first particular, which was to shew how your sin is aggravated by your splendid professions. Second, 'tis farther augmented, if we consider your influence---here I shall be short: your influence it seems is pretty extensive in the parish in which you live; you can command, or controul the greatest part of the poor peasants at your pleasure, perhaps with your dependants your word may have the force of a law, “ you say to one go, and he goeth, to another come, and he cometh, and (as we shall see e'er long) to your servants, do this and 'tis done.” Now, fir, the more influence you have in the vicinity or neighbourhood over your inferiors, the better you are capacitated to help them in their souls, and bodies; and

and as you have received these talents from God, which are the source of your superiority or influence, so you are bound to use them for God, to negotiate with, and improve them; else you lay your Lord's talents in a napkin, and so lay yourself open to condemnation for a slothful servant at your Lord's arrival, Matt. xxv. 26, 30. But if you not only not use your talents or influence for God, but use it against God, surely your case will be fearful, even to casting into outer darkness, where is weeping and gnashing of teeth. The point then is this, he that hath received talents from God, is bound to use and improve them for God. But persecution is not improving talents or influence for God, ergo, therefore you are not improving your gifts and influences for God; the major proposition is clear from the fore-cited scripture, Matt. the minor is attested by ocular demonstration, the consequence is your own. So then it is apparent that your sin herein also is aggravated, in that first you have influence over and upon your neighbours, more than others. Secondly, in that you do not improve this influence for the glory of God, and the good of precious souls. Thirdly, and which is worst of all, you improve it against God, for persecution is not for, but against God, and souls. 'Tis reported indeed about the country, that you should hire several to assist, who did not live in the parish, and that all the beer, brandy, and other liquors, which was drank by these sons of Belial, was at your expence; and that you should encourage them to put forward, with telling of them you would get rid of them if it cost you a thousand pounds; what truth is in this I will not say, but if it is true, this is using your power against God with a witness; and indeed black, and horrid! as it is, it appears highly probable, from what we know, even in this: seeing three of your domestic servants were employed:

ployed: two of which had the honour of being trumpeters, and yourself being in the presence of them leaning on the wall, prompting them forward, considering, I suppose, the seasonableness of that maxim, viz. a sight of the general, makes the soldiers the more courageous. But I'm rather apt to presume, had it not been for the infirmities of old age, you would have march'd before. Had you improved your influence and power for God in any good purpose, and contended half so much for him, you would thereby have procured a great honour. But this will be to your everlasting infamy and disgrace; and if ever you are brought effectually to God (in Christ) which I can assure you, my dear sir, 'tis the earnest prayer and cry of my heart; that you may be led to repent of this sin, and close in with the offers of mercy, and embrace that gospel that now you persecute; but I say, if this is ever the case, you shall see the sin of persecution, the very soul, and quintessence of all your sins, you shall abhor yourself on the account of it, 1 Tim. i. 13. and account the last sabbath the worst day's work you ever did in your life. Lord grant this may be the case. Thus you have the aggravation of your sin by your influence. Thirdly, it receives a deeper tincture, and more guilt, from the consideration of your age; where there is riches, there will be honour, but where there is wealth, and old age too, there is double sanction. And as I am come to your hoary hairs, so I shall give you that veneration your age requires from youths, (with this rule,)

What e'er old age requires from youth,

Expect it not at the expence of truth.

However, that I may not err in this respect, I shall only observe, that your sin here is aggravated by your pattern that you have given the rising generation; example, you know, sir, (in many instances) is more operative

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tive than precept. What harm saith the youth is there in mocking, and scoffing, seeing the venerable Mr. Peirce does so? Says the profligate wretch, what evil is there in breaking the sabbath, seeing old age can run such lengths? Says the profane creature, there is no such thing as true religion in the world, what are these strict churchmen, with all their glorious profession, more than we? These, sir, are the native consequences of your baneful example, "for these things the ways of Zion mourn, and for these so few attend on her solemn feasts;" Lam. i. 4. Phil. iii. 18, 19. and here, my dear sir, I can sincerely assure you, I could lay down my pen, and weep over you, considering your age, and your apparent condition: I will vent my sorrow in the pathetic accents of the prophet Jeremiah, from a view of God's judgments on apostate Jerusalem: My eye affects my heart, "My bowels, my bowels! I am pained at my very heart. Oh that my head were waters, and my eyes a fountain of tears. Jer. iv. 19. ix. 1. For these things I weep; "mine eye, mine eye runneth down with water, because of the dreadful plight of persecutors." Lam. iii. 18. (for persecution was the measure filling sin of the Jews) and how can I (or any person who hath any bowels of commiseration) forbear? When I consider how very few days, or years (according to the course of nature) you have to stay in this world; you, my dear sir, at this time of life, ought to be waiting, and making daily preparation for the day of your final exit, by looking to, and cultivating an acquaintance with Jesus Christ. You should be expecting the days, in which you will say, I have no pleasure in them, Eccl. xii. 1. for death, with his ghastly aspect, will soon enter into your chamber's widow, and the shades of the night of darkness will soon stretch themselves forth upon you! And you shall inhabit the land of

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darkness,

darkness, without any order, and be where the light is as darkness, Job x. 20, 21, 22. You ought at this time of day, to be studiously concerned to glorify God, from whom you have received so many favours. Blessing him for the largesses of his providence; and for his forbearing goodness, that he hath spared you so many days, and brought you to hoary hairs. In a word, you ought to be endeavouring to glorify him, with your strength, time, and talents: especially on the sacred sabbath, you should sequester, wholly sequester yourself to the service of God: instructing your family, by precept, and example; and not ruin their souls, by leading them in the way of persecution, the worst of vices; thus you see the third particu- lar, viz. the aggravation of your sin, by your age, or seniority. Which brings me to the fourth aggravation, viz. the time when this detestable! unparalleled! wickedness was perpetrated. Which was the holy sabbath. Blush! O ye heavens! be confounded! O earth. I shewed you before that persecution is a species of blasphemy, as the Holy Ghost testifies by Saint Paul, 1 Tim. i. 13: so that you may easily see, that it is bad enough at any time, worse on the Lord's day, but worst of all, yea superlatively bad! and worse than that (if possible) the very crown of wickedness! And yet worse still, I may add, the very crown of blasphemy! on the solemn hour * of divine service, about eleven o'clock

* It cannot but grieve the heart, and enkindle a flame of holy indignation, (something similar to that of Moses's at the sight of the children of Israel dancing round about the golden calf) in the breast of every ingenuous christian, to consider the above malevolent, profane and impious! proceedings; especially considering the contrast, or opposition to this (in pretence at least) every sabbath after the rehearsal of the fourth commandment. "Remember to keep holy the sabbath day, &c." How readily (and seemingly devoutly) do such reply? "Lord have mercy upon us, and incline our hearts to keep this law;" now what abominable! insolence is here? What a hor-

o'clock as this was. But however blasphemous as it is, as "all manner of sin, and blasphemy is pardonable (except that against the Holy Ghost) Matt. xii. 31. so I hope you did this ignorantly, in unbelief, 1 Tim. i. 13. latter part of the verse; therefore I pray God, that you may by this imperfect description of the heinous nature of this sin, be led to see your state, and condition by it (for as is the fruit, so is the tree, Matt. xii. 33. and depend upon it, the fruit of persecution springs from a naughty, unrenewed heart) and so flee to Christ, for pardon, life, and salvation. Then being received into his favour, will you condemn yourself, saying, "I am not worthy to be called thy servant;" then you will love them, which now you causelessly hate, and being born of God, or begotten by the spirit of God, you will love God your father who begets, by his spirit, and those also his dear children, who are begotten of him, 1 John v. 1, 4, 7, 8. Nay tho' now you seem like a fierce lion, breathing out threatnings, and slaughter against the disciples of the Lord, Act. ix. 1. yet then you will become as a lamb, teachable as a little child, and be willing to learn from the meanest of Christ's disciples. Yea, then, you shall see, and firmly believe, that we had no sinister design, no base, ignoble motive that induced us to visit your parish; but that it was love, pure disinterested love, to your precious souls! And a concern for your everlasting happiness, that was the source thereof; and then perhaps you will have the honour, the distinguishing honour, of a disciple of Jesus, to pray with. Holy David, persecuted David, "O Lord

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my

rid! insult on the heart searching God? What shall I call it? I had almost said it is base, unequalled hypocrisy! Yea, the height of wickedness! The very summit of profanity. I hope none of my brethren who worship God in the spirit in the church, will be disgusted, as tho' I was narrow in my spirit, with respect to the whole body, for I assure them, I aim at none but those who are a disgrace to her, and every other religious community.

my God, in thee do I put my trust: save me from all them that persecute me, and deliver me, lest he tear my soul like a lion, rent it in pieces, Psal. vii. 12. O! that you may thus share in the honour of the saints; Here sir, I shall stop (for I suppose I have wearied you already) having shewed you the guilt, the heightened! guilt of your sin, by your profession, influence, age, and the time when, I shall only obtest, and beseech you as on my bended knees, and, for God's sake, and your soul's sake, (as you will answer it ere long if not) that as you have a mirror, or a looking-glass, a transparent glass, a quadrangular or four-square glass, (in the aggravation of your sin, by the four particulars) so do, pray do, look into it, you will see yourself at your full length, and discover all the latent deformities of your heart! And every ugly feature, and that you may so view yourself, till you are out of conceit with yourself, and are constrained to cry out (from the hideous descry) with Job, I am vile! I am vile! I abhor! I abhor myself! And repent in dust and ashes, Job xl. 4. xlii. 6. and with Isaiah, wo! is me for I am undone (in your present condition) Isa. vi. 5. I say, that this may be the case, shall through grace, (whatever you may imagine otherwise) be the earnest, incessant, importunate prayer, of one who loves your soul, and prays that you may be saved in Jesus, with an everlasting salvation.

All I have to do now, is to obviate, or remove a few objections, which I presume will be made to what I have said. The first I find is this. But you have exaggerated the matter, and lay the whole burden upon my back. What warrant have you for the antecedent premises? I threw nothing at you, nor spoke to you that day. I answer, we must not regard the acting party, so much as the spring, or effective cause of action, the acting person shall have it in his proper place.

place. But for a satisfactory answer, I find I must return (but I confess 'tis with reluctance) from whence I came. I have been raking in the dung-hill of abominations already, so long 'till I was almost suffocated with the noxious exhalations thereof. I have said enough already, perhaps more than is credible by some civilized, good natured persons. But behold, I shew you greater abominations than these: then, sir, did you not a month before this notable sabbath, and infamous persecution, accost me as I went along in the King's highway, from your own window (something similar to Michael's flouting David, 2 Sam. vi. 20, 21.) with low, scurrilous language? I will not grate the reader's ear with mentioning of it; but it was such as one might have accounted for, from a very ignorant, rude country swain. But I can't (neither can others) account for it from the venerable Mr. Peirce, unless it proceed from rancour, and malice itself; it is still the more unaccountable, seeing you never saw my person before, (to my knowledge) much less did you know my pedigree, that you should give me those opprobrious titles (as you thought) and furnish you, with this Billingsgate language. And at the same time, you only exposed your very great ignorance of a considerable body of people in the nation, vulgarly nominated methodists, for you know or at least I will tell you, seeing you don't know; that in this great body there are persons of eminence, and honour, venerably great, and truly grand; as scholars, and christians, and as persons of immense fortunes; these things I speak not boastingly, (for riches nor learning don't make persons truly great in the sight of God, for the best of men may not have a penny in their pockets. Matt. xvii. last verse, Luke xvi. 20, 22. compared; and to confound the wisdom of the wise, Christ chose his disciples from the company of fishermen)

men) but I speak it for information, that you may not make another such blunder, and likewise your own servants being some of the principal actors, and your own presence (as I said before) laughing, and scoffing, as bad as any giddy boy there, tho' perhaps with more spleen than they had all, not to mention any thing else; I think this sufficiently removes the objection, so that the charge is your own. Another objection I find is this, but we don't persecute the church of England people, only such people as you are; I will answer this by interrogatories, or questions propounded; Do you know the simple meaning, or scriptural signification of the word church? Do you absurdly imagine there is no church, but the church of England? And consequently no divine service but within her walls? I'll teach you better: or rather send you to your mother to be taught, (but really I should recal that word, for you don't seem a true son of the church; nay she intirely disowns you, as you have her, in this instance) read her nineteenth article "the visible church of Christ, is a congregation of faithful men, &c." This is the decision of our church: then why may not a congregation of faithful men be met together as well in a barn, as in the edifice called the church? Supposing the place is more pompous; doth it follow, the doctrine must be more pure? Suppose the place is esteemed by ignorant people, to be more holy; doth it follow that those who frequent it are more holy? I wish experience did prove it. Christ, the great bishop of souls, hath consecrated the mountain, Matt. v. 1. and why should not that be so holy, as the consecrated church, by an earthly bishop? Why is not a barn, or a house, as good as a ship? Christ, the best of preachers, hath used the latter, and from his example, we think we may use the former. Nay, see John iv. 21. all discrimination of places is done away,

away, what church was that which accompanied Paul and Barnabas? Acts xv. 3. nay you read of the church in a house. Rom. xvi. 5. and Col. iv. 15. therefore talk no more so superstitiously about earthly buildings, for be assured that Christ's church, which he hath purchased with his blood, Act. xx. 28. is not built with material inanimate stones; nor yet with strict, barren, luke warm, half-hearted professors, or zealous pharisaical hypocrites, (all the latter being as ignorant of God, in Christ, as the former are of man) but his house is built up with lively stones, if you know what that is, vid. 1 Peter ii. 5. once they were dead, but he hath quickened them by his spirit; so that they are alive to God, and contend for his church, Eph. ii. 1. not with stones, as your army did; but with the sword of the spirit, which is the word of God. Heb. iv. 12. Eph. vi. 17. thus far for the second unreasonable objection. The third objection is this, in the premises, you have dogmatically applied the scriptures, which were made to eminent men (Apostles) to yourselves, as tho' you were their equals, Ans. we don't pretend to the Apostles maraculous inspiration. But if our doctrine is divine, and if our conversation is heavenly, we have a right in the promises, and God will espouse our quarrel in the matter of persecution, as he did their's, Acts ii. 39. there you see the latitude of the promise, Matt. xxv. 40. there see, how dear Christ's people are to him, therefore blessed are they which are persecuted, for righteousness sake, for their's is the kingdom of heaven, Matt. v. 10.

The fourth objection is, but we think we are so far from offending God, that we think we do him service in persecuting of you. Ans. this is so notorious, and abominable, that it needs no other confutation but to hear it; but that the weakness, as well

as wickedness, of the objector may appear, we observe the words are scriptural, but the man that uses them in this sense, must be blind, and cannot see afar off. Christ told his disciples that the time would come when blind zealots, would think they did God a piece of service to murder them, John xvi. 2. But when doth he tell his disciples, that in persecuting, or murdering any, they would do God service? We find that those that don't bring the doctrine of Christ, are not to be countenanced, nor wished God's speed. 2 John x. But even heretics (tho' they are to be rejected, or not suffered to teach) yet we don't find any instances of the Saints persecuting of them; much less stoning them (as was the case at Broad-Mayne last sabbath, when stones of a considerable size, fell among the people, and had it not been for a kind providence, perhaps there might have been murder) for that is the way, as King Edward the Sixth, that Josiah of his day, wisely observes, to send them down to hell and damnation at once. But let me tell you, if you have espoused this tenet among you: as it is a papistical one, we may guess where you are. So now, I no longer wonder at the desperate measures that have been taken to drive away the gospel from you. I am no longer surpris'd to hear of some of you shooting off a gun in the midst of a congregation, about two years ago, when it was a miracle of mercy, that some one, or other, had not been killed on the spot. So that you see that some of you, are not only murderers, in the sight of God, for hating your brethren, 1 John iii. 15. but 'twas a happy miss, the mark for some, that they had not been guilty of actual murder, and so have been gibbeted, for their nefarious, detestable! assassination! "O! tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised

circumcised triumph. O! my soul, come not thou into their secret, unto their assembly, mine honour be not thou united. Cursed be their anger, for it was fierce! And their wrath, for it was cruel! Gen. xlix. 6, 7. Now, sir, if you do retain this sentiment, you must give up your name, and let the people know, you are no longer a member of the church of England. For his Holiness the Bishop of Rome, hath no jurisdiction in this realm of England. So says the 37th article. But tho' you have in this instance adopted their tenets, yet I can hardly think you persecute under the same colour, or pretext. They think indeed they do God service in murdering protestants, because they condemn them all as heretics; but do you condemn our doctrine as heretical? I presume not: and if you do, you'll have fewer persons to prove it, than you had to persecute us: or if we are heretics, how do you know it? Did you ever come candidly to hear for yourself? Doth our law condemn any man unheard? Are we not also tolerated, by our most gracious sovereign, King George; and by your opposing us so malignantly! Don't you despise this authority, under whose sanction we come, in the laws of the realm? Do you think to repeal one law, and cause his Majesty to enact another with your thousand pounds? that you said you would expend, in the expulsion of the methodists? Thus, my dear sir, I ask you, or any unprejudiced person, (these things being duly considered) whether the title of this little pamphlet is not just, viz. the blind zeal, &c.

Thus having removed the most material objections, I humbly intreat you to consider what hath been said; and if you read it, with the seriousness with which I begun, and finished it, I flatter myself you'll find some profit from it. I have not studied to exasperate your mind, neither have I magnified any one circumstance,

as you, and others must know; but have extenuated some matters, and others intirely omitted; chusing rather to err on the lenitive, than on the corrosive side. But I have laboured to inform your judgment, as well as to convince your conscience, and in the whole have aimed at the profit, and benefit of your soul, and the souls of others whom it may more immediately concern; and had it not been from a principle of conscience, obligatory on my mind, as being a work due, for the glory of God, and the sake of injured truth, I would have saved both myself the trouble in writing, and you in reading. I assure you, I forgive you, and earnestly pray, that the tremendous! judge of quick and dead, may also; at whose awful! bar, you and I must soon appear, to give an account for all the deeds done in the body! Whether good, or bad, and accordingly be each adjudged, to everlasting damnation! To endure horrid! Eternal flames, to dwell in the regions of darkness! With the infernal crew! Matt. xxv. last verse. John v. 29. or received into the kingdom of bliss, unutterable, to dwell for ever with the Lord. O! My dear sir, may you and I share in the happiness of the latter, and obtain the kingdom that fadeth not away, is the undissembled cry of your servant, and soul's friend, in a dear Christ;

THOMAS MOLLAND.



A

Letter to a PUBLICAN, at BROAD-MAYNE ;

O R, A

FLAIL, for Mr. THRESHER.

Mr. THRESHER, Sir,

I HAVE been so long with your master, that I can stay but a very short time with you; however, this I suppose you'll not regret; for I dare say my company will be full as irksome to you, as you, and your ruffian, savage clan, were to Me last sabbath. You'll be glad, no doubt, to hear that I take this method to thresh you; and that I don't in a court of judicature. Being conscious to yourself, that there I might thresh, not only your coat from your back, but stigmatize you with infamy and ruin, both you, and your family, for the assault you gave me, unprovoked, last Lord's day, (yea and continued it for almost a quarter of a mile on the King's highway, which can be attested by scores; blaspheming, and pouring out your vollies of horrid! oaths, and imprecations! egging on two ignorant boys (one each side of me) to blow their horns (who also were your master's servants) both you, and they, giving me unsufferable insults, with a decrepit old man—leading the van—beating on an old pan—Good God! what a scene of complicated! unparelled wickedness! and aggravated profanity is here! will not all around, or all that shall hear of it, (or rather do they not already) cry out, O sons of Belial! O slaves to sin! and ene-

mies to God, fie upon them, fie upon them, let their memories perish, and let God take vengeance on their inventions, for they are a people of no understanding. Remember this, that the enemy hath reproached, O Lord, and that the foolish people, have blasphemed thy name, and most infamously provoked thee, in the profanation of thy sabbath, and sacrilegiously robbed thee of the glory of thy day. Psa. lxxiv. 18, 22. Mal. iii. 8, 9. But I presume you was afraid of your craft, by which your gain comes in: But my friend, do you not know that your measures lead to death eternal? and your steps take hold on hell! you'll not be a landlord* in hell, you'll not have beer, brandy, &c. to encourage the Devil's emissaries there. Alas! there they have not the small indulgence of a drop of water to cool their parched tongues. Luke xvi. 24, 25. I know you think the sin is all my own, but God will shew you otherwise e'er long; the Devil's servants are all blind and ignorant, else he could not retain them. 2 Cor. iv. 3, 4. I confess the sin is mine occasionally (if that is any sin) as the scorching beams of the sun is the occasion of the exhalation of the foetid vapours from a dunghill. But the cause of the sin is no more mine, than the sun is the cause of these noxious fumes; neither can the guilt of it be charged on me, any more than you can charge the sun with those exhalations; the cause of the one is in the putrid dunghill,

* You'll not be a landlord in Hell. By this expression, I don't mean to reflect on the profession as tho' unlawful; but only intimate, "that the wickedness of the wicked will come to an end;" Psa. vii. 9. for surely there are many pious, godly persons, even of this profession, and I would to God there were more; I likewise intend thereby the heinousness of their sin, who break God's sabbath in entertaining these sons of Belial, for the sake of filthy lucre; whatever they accumulate this way, a curse shall blast it in the end. Mal. iii. 9. Hagg. i. 6. Wo be to drunkards, Isa. v. 11, 12—22. and ten woes to him that giveth his neighbour drink to profane the Lord's day. Hab. ii. 15.

hill, the cause of the other is your desperately wicked hearts, Jer. xvii. 9. the occasion of the one is the natural sun, the glorious luminary of the day, the other is the glorious sun of righteousness; Matt. iv. 2. 'tis his gospel your rage against, and the guilt is your own, and you shall surely hear of it another day. Lord grant it may be in this life, in a way of mercy, reducing you to repentance for it: But why, O ye heathens, do ye thus rage? Why, O ye people, do ye imagine a vain thing? Why, O ye counsellors, or men of influence, do you stand up, and take counsel together, against the Lord and his annoited? He who filleth immensity! shall laugh, and hold you in the utmost contempt! He sees your day is coming, your appointed hour is approaching: Then, then shall he speak to you in his wrath, and vex you in his sore displeasure, Psa. ii. 1—5. then shall he laugh at your calamity! and mock when your fear cometh, Prov. i. 24, 26. You know, my friend, when I asked you why you so maltreated me, you could assign no reason for it; if you could not answer it to man, how will you answer it to God? O Sir! I pity you, for you are a great object of it, you never received any affront from me. O fear and tremble! What will you do in the day of visitation? for God will espouse the quarrel of the innocent. Death will soon transfix your heart, and pierce your very soul with his envenomed shafts, and what will you do in this day, this doleful! day of desolation? when your eye-strings, and heart-strings will break, when God will utterly forsake you! and the Philistines of hell will come upon you! when Divine Justice will draw out a black bill upon you of ten thousand times ten thousand talents! and you nothing to pay; when all the curses of the law! the wrath of God! and hell torments shall come upon you! Isa. xxx. 33. Psa. xi. 6, 7. and vii. 12, 13. Deut. xxix. 20. and xxxii. 40, 41. Here-

I could enlarge, but I forbear, only I assure you, could I bring you to God by my writing with my blood, you should have it, for I see, with sorrow! what a condition you are in. I could proceed to thresh you a long time if I would, but may God thresh you, but how? O Lord not in thy wrath, and fierce indignation! lest thou bring him to nothing: But thresh him with Jacob's, Isa. xli. 14, 15. new threshing instrument, having teeth in it, even the teeth of strong conviction on the conscience; thresh the mountains of his sins, and beat them to atoms, and the elevated hills of his guilt, till they are become as chaff; then may the wind of thy spirit, John iii. 8. sweep them all away by his sanctifying influences, and make the fierce persecutor a humble follower of Jesus here, and a sharer of the endless bliss, and ineffable happiness, of thy people, in the regions of glory above, is the sincere prayer of

Thy injured, persecuted Servant,

(tho' utterly unworthy of the honour)

THOMAS MOLLAND,
23 OCT 62

The substance of the two preceding Letters, the Reader may see Epitomised, in the following Poetical Lines, which He is desired deliberately to consider.

I.

M R. Pierce, a Pharisee,
Old yet zealous as you see;
Hath giv'n both heart and hand,
With a vicious Publican.

II. To

31
II.

To persecute and cru'ly treat,
Those who worship at the feet
Of Jesus Christ their Lord and God,
And walk in the heav'nly road.

III.

Th' famous place of his domain,
Is the parish of Broad-Mayne;
There he reigns, and there he rules,
But his subjects (most) are fools. *

IV.

Fools indeed, who know not God,
Travel in the downward road,
Which leads to everlasting pain,
O! wretched people of Broad-Mayne.

V.

Some of ye who join'd at Mayne,
Did receive a petty gain,
For your hellish enterprise,
Lord! what horrid souls are these!

VI.

Why O wicked men do ye,
Thus prophane the Sabbath-Day?
Persecute and tyrannise,
O! that you would once be wise.

VII.

And consider what you've done,
Persecuted God's dear son;
In his feeble members here, †
O! that ye would think and fear.

VIII. Fear

* Prov. i. 22.

† Acts ix. 4, 5.

VIII.

Fear the day! that soon will come,
 When the Judge will read your doom!
 Go ye cursed, go away!
 Ye have always hated Me. †

IX.

But dear Lord, as thou dost say,
 Thy Disciples they should pray;
 E'en for such that they may turn, &
 Flee to Thee and never burn.

X.

So we pray that thou would'st look,
 Pardon those who have provok'd,
 Thee eternal Father, Son,
 Holy Ghost, GREAT! Three in ONE.

† Pl. xxxi. 15.

§ Matt. v. 44.

23 OC 62

Handwritten signature

F L N I S